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## THE HOLY SPIRIT IN THE EUCHARIST.

BY REV. R. BIRCH HOYLE, Author of "The Holy Spirit in St. Paul."

HOW rarely mention of the Holy Spirit occurs in connection with the Eucharist! To search for references to the work of the Holy Spirit in this sacrament, among the countless books extant on the Communion of the Lord's Supper, is like seeking the proverbial needle in a haystack. Attention has been centred chiefly upon the elements and the change, if any, wrought at consecration upon the species, or upon the celebrant the eyes have been turned to scan his "right" to administer the sacrament by virtue of the grace of "orders." Seldom are we directed to what, after all, is the chief thing, the presence and operation of the Holy Ghost at this, the supreme act of worship. The material elements and the human agents monopolize the transaction; the Divine agent has all too long been disregarded. It is, therefore, worth while to explore the place of the Holy Spirit in this sacrament, and the sources upon which we must draw are the liturgies and confessions of the various branches of the One Church of Christ, the references in doctrinal discussions upon the Eucharist, the experiences enjoyed by saints when "before the altar bending." It is timely, too, for the group of theologians, Anglican and Free Church, who meet with German divines, to follow up the Lausanne Conference, have under consideration the Feast of Corpus Christi; and the last Lambeth Conference, "facing to the East," brings into prominence the fact that the Eastern Churches, in their various liturgies, with the Epiclesis, the Invocation, of the Holy Ghost at the Supper, have, almost alone, place for the Spirit at the Supper.

The Scriptural basis upon which all sound doctrine must rest is meagre. Critical study of the words of institution leaves us very uncertain. John Bloomfield, in his book *The Eucharistic Canon* (S.P.C.K.), said: "The actual words and deeds of our Blessed Lord when He consecrated the first Eucharist have not been preserved to us." Archdeacon Hunkin reached the same conclusion in his recent study: "The details of the original institution of the Lord's Supper and of the subsequent history of its observance in the earliest times is far from certain" (*The Evangelical Doctrine of Holy Communion*, p. 37). He inclines to the view, advocated in Germany by Professor K. L. Schmidt, that in the original Lucan text, *Luke* xxii. 15-19, if Latin MSS. are followed, there was no reference to the cup at the Passover meal (*vide art. Abendmahl im N.T. in Die Religion in Geschichte und Gegenwart*). The result is, as Canon E. A. J. Rawlinson puts it: "If this view be correct, the direct witness of the Synoptic tradition to the authenticity of our Lord's words, 'Do this in remembrance of me,' disappears" (*Mysterium Christi*, p. 237). But whether this be so

or not, there is no reference, in the Gospel accounts of the Institution of the Supper, to the Holy Spirit. It is just possible that the work of the Paraclete, "to bring all things to your remembrance" (*John* xiv. 26), may be linked up with "Do this in remembrance of Me," the "acted parable" of the Supper furnishing the means for the Holy Spirit's "teaching all things."

When we pass to the Pauline writings, we find one possible reference connecting the Holy Spirit with the Sacrament, "we have all been imbued with one Spirit" (*1 Cor.* xii. 13: Moffatt), but this may allude to "being baptized in one Spirit" (*ibid.*) and not to the Supper at all. In the same Epistle, St. Paul mentions "spiritual food and spiritual drink" (*1 Cor.* x. 3 f.), but his reference is by analogy to the Manna, and Water from the Rock in *Exodus* (xvi. 16-25; xvii. 6). But "spiritual" (Greek, *pneumatikon*) here, in St. Paul's usage, carries no conferment of "immortality" as Ignatius of Antioch and Clement of Alexandria taught, for St. Paul adds that the patriarchal participants in *Exodus* perished. The Johannine writings have a possible reference to the Spirit's connection with the Sacrament, if we may assume that *John* vi. 56-63 deals with the Eucharist. The "hard saying," "He that eateth my flesh and drinketh my blood," is explained by the words, "The Spirit is the Life-giver, flesh profiteth nothing: the words I speak to you are spirit and life." Evidently no change in the elements is here in view: the change is in the mind and heart of those receiving the Word. Vague as the reference may be, one clear lesson emerges; viz., that only in the light of the Ascension and Pentecost are Jesus' words to be construed. The "Word and the Spirit" go together. As Dr. R. C. Moberly well put it: "It is within the sphere of Spirit and by the power of the Spirit—and it is not except by, and within Spirit—that the Communion really is what the Communion is" (*J.T.S.*, April, 1901, p. 329).

The scanty reference of the Scriptures to the Holy Spirit in the Eucharist may have influenced the later Church, when constructing her Liturgies, to make few references to any connection. But these slight references give no warrant for the later view that the celebrant, by virtue of ordination, imparted a spiritual character to the service. It is the Spirit who makes the celebration spiritual, through the Word, to faith in those partaking thereof.

#### THE SUB-APOSTOLIC AGE.

Students of the Doctrine of the Holy Spirit are well aware that for the first three centuries great confusion existed as to the relation of the Logos, the Word, to the Spirit. This confusion is reflected in the use, now of the Word, now of the Spirit, as effecting the consecration of the elements. Thus Justin Martyr writes: "The bread and wine are consecrated through prayer of the Word . . . by the Word of prayer and of thanksgiving" (*Apol.* i. 66: i. 13). There is some controversy as to the meaning of the phrase "the prayer of the Word." Dr. Gore would interpret Word as referring to Christ as the Logos; others, as alluding to Christ's word of insti-

tution, and indicating "the Word conveying the Spirit." In favour of this latter view is the fact that Justin cites the words of institution as warrant for celebrating the Eucharist (*cf. Evangelical Doct. of Holy Com.*, p. 51, note 8). The emphasis on the Word will be seen later, when Ambrose and Augustine come into view. Justin observes too that the Eucharist is only participated in by "one who believes that the things taught by us (Christians) are true": thus emphasizing the place of prior instruction and faith as conditioning reception. In a vague phrase he alludes to "our blood and flesh being nourished by assimilation," through the "prayer of the Word" at the thanksgiving, as though the Word affected the elements. "Not common bread nor common drink do we receive."

Irenaeus repeats Justin's thought: "No longer is bread from the earth, which receives the *epiclesis* of God, common bread, but it is eucharist consisting of two things, an earthly and an heavenly." "The bread and wine receive the word of God and the Eucharist becomes the body of Christ" (*adv. haer.* iv. 18; v. 2). It is the Spirit, or the Word, that makes it "heavenly, spiritual food and drink." As H. B. Swete says: "The Eucharist's spiritual significance" implies "the intervention of the Spirit of God, who alone can make material substances or human acts spiritually efficacious. The heavenly thing in it must be due to the Divine Spirit; and it was doubtless the recognition of this truth that led the early composers of liturgies to invoke the Holy Spirit on the elements as well as on the communicants" (*Holy Spirit in the New Testament*, p. 326). Thus we meet for the first time the word *epiclesis*, "invocation," on which Dr. Swete remarks that it "is an acknowledgement of the Spirit's work in the highest act of Christian worship" (*loc. cit.*).

The technical term, *epiclesis*, with its verb, *epikaloumai*, had associations with the magical practices of the mystery-religions and *may* have entered ecclesiastical speech from that source. Examples occur in the papyri of the second and third centuries; e.g., "I invoke the God of the hour and of the day," "I invoke and esteem the Most High God," and the noun signifies a "spell" (*vide* Moulton and Milligan, *Vocab. of N.T. Greek*, p. 239b). Justin is aware of "initiations into the mysteries of Mithra" and the "institution of bread and of a cup of water" (*Apol.* i. 67), whilst Irenaeus tells us that Mark, the Valentinian gnostic, "pretended to offer thanksgiving, offering cups mixed with wine, and, spinning out at length the word of invocation, they are made to appear purple and reddish, so that through the Aeon, Charis, her very blood dripped into the cup through the invocation" with the result that "Charis (= Grace) who is before all things, transcending all knowledge and speech, should fill the inner man and increase in thee her own knowledge" (*adv. haer.* I. 13. 2). It is a moot question whether this parodies the Christian Supper or whether the technical term is borrowed and "baptized" by the Church.

Certain it is that this mode of speech was extensively used in the Greek Church. In the *Anaphora* of Hippolytus we read: "We beseech Thee that Thou wouldst send Thy Holy Spirit upon the

oblation of Thy holy Church and . . . give to all Thy faithful who partake thereof unto fulfilment with Thy Holy Spirit, for the confirmation of Thy faith in truth." And in the gnostic *Acts of Thomas* the actual words of invocation are given. "O Jesus Christ, Son of God, who didst vouchsafe to make us partakers of the Eucharist of Thy holy Body and precious Blood, we make bold to approach Thy holy Eucharist and to invoke Thy holy Name; come, now, make us partakers . . . come, Thou that knowest the mysteries of the chosen One," . . . (Ante-Nicene Library, vol. xvi, p. 416).

What is invoked is either the "word" or "the Spirit." Thus Origen says: "The Bread becomes a sacred Body through the prayer" and, again, "It is sanctified by means of the Word of God and prayer." (*Cont. Celsum* viii. 33; *in Matt.* xv. 11.) But in the *Clementine Liturgies* (end of third century) we read, "Send down Thy Holy Spirit, the witness of the sufferings of the Lord Jesus, that He may make this Bread the Body of Thy Christ and this Cup the Blood of Thy Christ." The "Word" is ambiguous: it may be the equivalent of Logos, the Divine in Jesus Christ (*cf. John* i. 1-3), or the magical power conveyed in the use of "the Name." Both views may be read into the invocation as used by Sarapion (fourth century): "Let Thy Holy Word come upon this Bread, that the Bread may become the Body of the Word, and upon the Cup that the Cup may become the blood of Truth." But Sarapion also names the Holy Spirit in the invocation as well. The celebrants say: "We beseech Thee to make us living men. Give us the Spirit of Light that we may know Thee the True God. . . . Give us Holy Spirit that we may be able to tell forth and to enumerate Thy ineffable mysteries." And Cyril of Jerusalem (middle of fourth century) tells us in his *Catechetical Lectures*: "We call upon God to send His Holy Spirit upon the gifts lying before Him, that He may make the Bread the Body of Christ and the Wine the Blood of Christ; for whatever the Holy Ghost has touched is sanctified and changed" (*cap.* xxiii. 6 f.). In the *Liturgy of St. James* the invocation runs: "Send Thy Holy Spirit upon us and upon these holy gifts."

Thus, either the "Word" or the Holy Spirit is invoked: the "Word" by Sarapion on the elements, the "Spirit" on the celebrants: the Spirit, in the Syrian, and Ethiopic Church Orders, the *Apostolical Constitutions* and by Cyril of Jerusalem. By Cyril and in *The Testament of the Lord*, the Invocation is addressed to the Holy Trinity.

The evidence from Eastern liturgies has been given in full: more briefly must we cite representative Eastern theologians. Gregory of Nyssa taught that, "Through the act of consecration the bread and wine are changed into the flesh and blood of the Lord in order that through partaking of them our body may be transformed into the body of Christ. . . . The power of the blessing does it" (*Cont. Eunomium*, xii.). More crassly St. John Chrysostom

depicts the celebration in which the priest, like the celebrant of the Mystery Religions, takes the leading rôle. He "stands, not bringing down fire (like Elijah), but the Holy Spirit and prays at length . . . that the grace falling on the sacrifice may, through it, inflame the Souls of all" (*de Sacerdot.* III. 4). The decisive moment is thus described. "It is not man who makes the gifts set forth to become the body and blood of Christ. . . . The priest stands filling a part, uttering these words, but the power and grace are of God. 'This is my Body,' saith he : this saying changes the gifts set forth" (*in prodit. Jud.* I. 6). The priest adds : "Let all mortal flesh keep silence. A great silence reigns when the Spirit bestows His grace, when He descends, when He broods over the holy gift." And elsewhere, after depicting the Holy Child in the manger, he says : "The Lord's Table takes the place of the crib and here also lies the Body of the Lord, not wrapped in swaddling-clothes but surrounded on all sides by the Holy Ghost" (*Hom. de beato Philogono.* 3). The Syrian Nestorian, Narsai (sixth century), completes the picture. "The priest calls to the Spirit, that He will also light down upon the assembled congregation, that by His gift it may be worthy to receive the Body and Blood. The Spirit descends upon the oblation . . . and causes the power of the Godhead to dwell in the bread and wine and completes the mystery of our Lord's resurrection from the dead. . . . The Spirit comes down at the request of the priest . . . and celebrates the Mysteries by the medium of the priest whom He has consecrated. Then the Deacon cries in that hour, 'Stand in silence and fear. . . . Let all the people be in fear at this moment in which the Holy Mysteries are being accomplished by the descent of the Holy Spirit'" (*Liturgical Homilies of Narsai*, pp. 16-22).

#### THE LATIN CHURCH.

Few are the traces of any invocation of the Spirit at the Eucharist, in the Latin Fathers. The earliest appears to be given by Fulgentius, Bishop of Ruspe (N. Africa, A.D. 507). "The Holy Spirit is asked of the Father for the consecration of the Sacrifice" (*ad Monimum* II. 7). Instead of the Holy Spirit's descent on the elements, the intervention of an angel, or angels, ascending with the gifts, is assumed. Thus, in the Mozarabic Liturgy we read : "Be present, be present, O Jesus, Thou good priest, in our midst . . . sanctify this oblation that we may receive the hallowed gifts *through Thy holy angel's hands*, O Holy Lord." In the Ordinary of the Mass of the Roman Church, when the Divine intervention is invoked, the Holy Spirit is not mentioned. In the prayers, *Hanc igitur, Quam oblationem, Supra quae, Supplices te*, it is said, "We most humbly beseech Thee, Omnipotent God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy Divine Majesty." In the *de Sacramentis*, sometimes ascribed to Ambrose, *Quam oblationem* runs : "We ask and pray Thee to take up this oblation on Thy sublime altar by the hands of Thy *angels*."

The omission of the *Epiclesis* for the Holy Spirit in the Roman

Service books undoubtedly affected the communion service orders of the Lutheran, Reformed and Anglican Churches. In the 1549 Prayer Book (Ed. VIth) occurred the *Epiclesis* on Eastern lines: the Scots "Directory" has one, as follows: "We humbly beseech Thee, O Merciful Father, to vouchsafe to us Thy gracious presence and so to sanctify with Thy Word and Spirit these Thine own gifts of bread and wine," and the recent rejected Prayer Book had an *Epiclesis*.

Many conjectures have been made as to why "angel" or "angels" have taken the place of the Holy Spirit in the Eucharist. Dean Brilioth thinks the *Epiclesis* has been ousted by the thought of the sacrifice. Others fancy that man cannot bear the Divine presence immediately, hence the "angel" is asked to transfer the "gift" to Heaven: others, again, think that the transcendent God is the background and only by a Dionysian chain of intermediaries can the blessing come upon the gift. In such a view the "Real Absence" rather than the "Real Presence" would appear to be the dominant thought.

By Ambrose, and his great pupil, Augustine, stress came to be laid upon the "Word" as effecting the consecration of the elements. Ambrose felt the Real Presence. "We have seen the Great High-Priest come to us . . . He himself is manifest among us as the Offerer, since it is His holy Word that hallows the sacrifice that is offered" (*in Ps. xxxviii. Enarr. 25*). By this emphasis, the perils of a magical view and the paganism of the Mystery Religions are avoided: the transaction becomes "moral," an appeal to mind and heart is possible, and with the Word the Spirit has an instrument for His work. Augustine's aphorisms express his view. "The word added to the Bread and Wine make them the body and blood of the Word" (*Tract. in Joan. lxxx. 3*). "Add the word and it becomes a sacrament, itself being, as it were, a visible word." The same thought is prominent in the *de Mysterioris* (ascribed to Ambrose), "In the Eucharist it is Christ's own word, 'This is my Body,' which changes the nature of the material elements on which it is pronounced" (*ix. 52. 54*). And "faith" as the subjective condition for receiving the benefits of the Eucharist is emphasized by Augustine also. "Sacraments are visible signs of divine things: one thing is seen, another understood": "believe, and thou hast eaten" (*cf. Tract. in Joan. xxv. 12*). "To believe in Him, this is to eat the living bread" (*ib. xxvi. 1*). Here Augustine restores the Pauline emphasis on "faith," the Evangelical view. "It is not that which is seen (in the Sacrament) that feeds, but that which is believed" (*Ser. 112. 5*). What "gives life" is the Spirit. "Through the flesh the Spirit did something for our salvation. Flesh was the vessel, attend to what it held, not to what it was, i.e. flesh" (*in Joan. xxvii. 5*). The last of the great Latin Fathers, Gregory I, need not detain us, though his echo of Augustine's stress on the Word, reveals his personal experience. "Through the sacred oracles," he says, "we are quickened by the gift of the Spirit, that we may reject the works that bring death: the Spirit enters when God

touches the mind of the reader by diverse ways and orders " (*Ezek. i. hom. 7*).

In the thousand years between Augustine and Luther the impersonal term "grace" ousted the personal term "Spirit" in discussions concerning the benefits received through the Eucharist. As Dorner says, "The Holy Spirit (was) formally represented as a person, but practically treated as a thing" (*Person of Christ II. i, p. 272*). More stress is laid upon the Spirit as a "gift" than as a Person in the Trinity, and both "grace" and "gift" are presented as a kind of force emanating from God impinging on or imparted to the soul. In Aquinas, for example, there is little sense of "infused grace" acting by psychological means upon the soul. The psychological effects, of course, are experienced. Thomas à Kempis puts them in beautiful speech. "He communicates mystically and is invisibly refreshed: as often as he devoutly calls to mind the mystery of the Incarnation and the Passion of Christ, and is kindled with love to Him" (*de imit. Xti, IV. 10. 6*).

#### THE REFORMERS' TEACHING.

With Martin Luther we see recourse to the Pauline-Augustinian views. Two *foci* are given by Luther; (a) "Not the sacrament but the faith of the recipient" conditions the Spirit's working to make the Supper "a means of grace." (b) The Word was restored, alongside of the Sacrament, as the direction for the latter's interpretation. To the Schoolmen's dictum, "The sacraments are efficacious signs of grace," he added, "if thou believest and no further" (cf. *Serm. de poenitentia*). By this, the Word, i.e. the sum total of the Gospel message, the officiating celebrant and the elements take their secondary place, and faith takes the primary position as the psychological condition for the effectual working of the Spirit in the Eucharist. But faith itself is no human product: it "is infused by the living Spirit," "the Spirit is in human hearts not for Himself but for us" (*Weimar, Ed. vi. 95*). "God is not absent from His gifts" and so faith is more than a preparation for receiving; it is actual possession. "Thou possessest just as much as thou believest" (*Weimar, Ed. xl. 421*). Through the Spirit's interpreting work, for it is "the Spirit's proper office to reveal and make Christ plain, to preach and give witness to Him" (*Erlangen, Ed. xlviii., on John vii. 39*), the communicant learns "How Christ with all His saints comes to thee with all His merits, His passion and His grace, that with thee He may live, act, suffer, endure and die, willing to be altogether thine and share all with thee" (*Sermon von dem hochwürdigen Sakrament*). It is the Spirit that makes the Church as such: "If the Church is not ruled by faith, charity and the rest of the gifts of the Holy Spirit, then it is not ruled nor is it a Church but a synagogue of Satan" (*Letters, Enders' Ed., vol. III, p. 286*).

We have not space for Calvin's teaching: the reader may see it presented by Bishop Knox in the April number of this periodical (pp. 93-4). Its tone is well expressed by the Heidelberg Catechism's answer to the Question (76) "What is it to eat the crucified body



and drink the shed blood of Christ ? ” “ It is not only to embrace with a believing heart all the sufferings and death of Christ, and thereby to obtain the forgiveness of sins and life eternal : but, moreover, to be so united more and more to His sacred body by the Holy Ghost who dwells both in Christ and in us, that, although He is in heaven and we on earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed for ever by one Spirit as the members of our body are by one soul.” And Question 79 affirms : “ We are as really partakers of His true body and blood, through the working of the Holy Spirit, as we receive by the mouth these holy tokens in remembrance of Him.”

Anglican divines in the Reformed Church of England repeat such wholesome teaching as to the work of the Holy Spirit in the Eucharist. Thus Thos. Jackson (1579-1640) wrote : “ We may consecrate the elements of bread and wine . . . and yet unless He (God) grant some actual influence of His Spirit . . . we do not really receive His body and blood ” (*Works*, ix. 610). Jeremy Taylor wrote : “ We (the Church of England) by the real spiritual presence of Christ do understand Christ to be present as the Spirit of Christ is present in the hearts of the faithful by blessing and grace ” (vi. 1). The Prayer Book, in Articles xxviii-xxix, strongly affirms the necessity for the presence of faith in the recipient for the Eucharist to be efficacious, even as Waterland said : “ The presence is not to be sought for in the sacrament but in the worthy receiver of the sacrament.”

We may sum up this historical review by saying that about the fourth century the Spirit was directly invoked in the Eucharist, almost exclusively in the Eastern Churches, but in such a way as to perform some *quasi*-magical work upon the material elements, and rarely upon the minds and hearts of the recipients. In the Latin Churches the Word was invoked, but by Augustine the attention was centred more upon the subjective state of the recipient and not on the celebrant at the altar. With the Reformers stress came to be laid upon faith as the *sine qua non* of worthy reception and the place of the Spirit, acting through the Word, creating faith, becomes central.

#### THE FAITH-EXPERIENCE OF THE SPIRIT.

Modern psychological analysis of the religious experience believers have of the Spirit has directed attention more and more to the connection of the Spirit with the Eucharist. Personality has been described as “ the capacity of thrilling, in living response, to the movement of the Spirit : it is the aspiration, through conscious affinity, after the beauty of holiness : it is the possibility of self-realization, and effective self-expression as love : it is the prerogative of consciously reflecting, as a living mirror, the very character and being of God ” (R. C. Moberly, *Atonement and Personality*, p. 254). This is the modern way of expressing the Saviour’s meaning in the words, “ He that eateth my flesh and drinketh my blood abideth in me and I in him.” The Supper is God’s “ visible Word ” by which

the full self-revelation of His mind towards human life and sin is set forth. The whole content of the Gospel is set forth, in epitome, focused to a point, in the Eucharist. It symbolizes God's condemnation of sin, His loving provision for its removal, His pitying, redeeming love, His majestic moral claim. The Spirit is God in action upon our souls: it "is the Spirit of Christ; in Spirit Christ is realized. The Spirit is the method of Christ's presence. Incarnate God is made real within as Spirit" (Moberly, *op. cit.*, p. 272).

How the Spirit works is beyond man's power to describe. He knows the action of the Spirit, creating, sustaining, increasing the inward reaction and response to the redeeming acts of God in Christ, symbolized in the elements. This response is faith. By faith we know ourselves "quickenened":—in Gregory First's words, "The Spirit enters when God touches the mind." God is moving us to love Himself: God is at work, i.e. we experience the Holy Ghost. We are "seized," "laid hold of," "possessed" by God; His deepest impact upon us is made when the visible signs of His love, seen at its supremest point on Calvary, are on the Table.

Eric Schaefer well expresses the experience. "In this sacrament the point under discussion is this, that beneath the preaching of Christ's death and contemplative giving of an interest in the Dead, the Spirit of God, which is also the Spirit of Christ, comes into relation with the receiver of the Sacrament and raises him to fellowship with the Crucified and Risen One. These latter are absolutely spiritual processes and relations and Christianity, at the centre of its being, knows nothing else. It knows of faith and the Spirit" (*Das Geist problem*, p. 100). Hence this is, as Dr. Wheeler Robinson writes: "The sufficient ground for the place of the sacraments in the Church's life and thought, if in fact they intensify effectively an experience of Divine grace which is by no means confined to them" (*The Holy Spirit in Christian Experience*, p. 188).

The latter words are important. The grace received is not different in kind from that received when God's Word is heard or read: it is felt in a more intense degree. Thus there is hope for the Quaker and Salvation Army member who dispenses with the Supper. Through the Word and prayer they receive grace, though they miss the corporate manifestation of Christ's other Body, the Church. Thus the Sacrament of the Supper has its right place. It is "a means of grace," but not itself the "Grace." As N. P. Williams has recently taught us (*The Grace of God*), grace is but another name for the Spirit. The mystery of the Spirit's working, however, is that "He speaks not from Himself": He "takes of the things of Christ, announces them, and glorifies Him"; but never displays Himself. Thus, at the Supper, it is not to the illuminating Spirit our attention is drawn, but to "the Lamb slain for us." And when we muse on the love of Christ "tasting death on our behalf," Christ, in turn, directs us to the Father's love for the Son, "because He laid down His life." The Spirit glorifies the Son; the Son glorifies the Father; the Father glorifies the Son and speaks to us, saying, "This is my Beloved Son: hear *Him*." In Calvin's words, "The Holy Spirit,

who has made Christ to be born in us, perfects continually the further appropriation of Christ, i.e., He brings directly through His Divine Power, Christ really into us. . . . The Divine-human power of Christ enters into the centre of our spiritual and psychical life." *This* is the Spirit's chief work in the Eucharist. "He that is joined unto the Lord is one Spirit."

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H. R. Allenson, Ltd., publish a series of studies by the late Rev. Arthur S. Peake, M.A., D.D., dealing with some of "the great questions of Life and Religion." The volume is entitled *Plain Thoughts on Great Subjects* (5s. net) and is edited by the Rev. Leslie S. Peake, M.A., B.Litt. It is hoped that the book will have a special value for Sunday School Teachers, Bible Class Leaders, Candidates for the Ministry and all Preachers of the Gospel. Both the subjects and the method of treatment are of unusual interest. Dr. Peake's place among theological scholars during his lifetime was well known, and his power of clear exposition is exemplified in these studies, which include such subjects as "The Atonement of Jesus Christ," "The Reunion of the Christian Churches," "Evangelism and the Intellectual Influences of the Age," "The Doctrine of the Holy Spirit," "The Hope of Immortality." The others are of equal interest and importance, and in all of them there is an abundance of scholarly and striking thoughts which set out great truths needed for the better understanding of Christian teaching at the present time.

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Those who are interested in the life of the English Communities on the Continent and the provision of the services of the Church of England for them will find much pleasure in reading a fascinating account of the English colony at the Hague which has been written by Mr. Fred Ouschans Dentz, a member of the congregation of the English Church there, whose devotion to its interests has led him to write the *History of the English Church at the Hague 1586-1929* (5s. net). Mr. Dentz has combined with his account of the Chaplaincy the records of some of its chief supporters and of the Chaplains who have served the Church. Dr. Bate, the Secretary of the Colonial and Continental Church Society, contributes a note commending the book and speaking of the association of the Society with this and many similar chaplaincies on the Continent. The profits from the work are devoted to the maintenance of the Chaplaincy.

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